14: Krauss--177 E-5 (no date) 1888 Yakut
732, 826

Sjugja-toen, chara-begi-toen (the deity of the cattle); he sends children and calves to the people. According to the shamans he sends beleljach-kulun and mjanjach-ogon, i.e. a foal with a spot on his forehead, and a boy with a birth-mark. Those spots and marks are considered as fortunate signs.

19: Kharuzin -- 41 E-4 (no date) 1898 Yakut
116, 614, 651, 732, 736

The solidarity of the kinsmen further expresses itself in extensive mutual aid. "When disaster strikes," writes M. Pripuzov, "each clan assists its indigent kinfolk, either through an assessment on the tax-paying individuals, or through the contributions of the separate families." The support of the kutalani, i. e., of the persons unable to provide a subsistence for themselves (aged cripples, orphans, having neither father nor mother, etc.) constitutes an obligation of the clan or the separate families which compose it. The closest kinsmen are the customary guardians of the incapacitated members of the tribe: the mentally diseased, deaf and dumb, blind, etc.